The Calamity of the Prophet's Death, and its Effects on the Muslim Nation

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Contents

Transliteration Table

Consonants,

ء	’	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels, diphthongs, etc.

Short:	ـَ	a	ـِ	i	ـُ	u
Long:	ـَا	ā	ـِي	ī	ـُو	ū
diphthongs:			ـَيْ	ay	ـَوْ	aw

Introduction

Indeed, all praise is for Allāh; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allāh from the evil of our own selves and of our wicked deeds. Whomsoever Allāh guides, none can lead astray; and whomsoever Allāh leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allāh alone, and He has no partner; and I bear witness that our Prophet Muḥammad is His slave and Messenger.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم
مُّسْلِمُونَ ﴿١٠٢﴾

O you who believe! Fear Allāh (ﷻ) (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in the state of Islām (as Muslims) with complete submission to Allāh (ﷻ). (Qur'ān 3:102)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ
بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

O mankind be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh (ﷻ) through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh (ﷻ) is Ever and All Watcher over you. (Qur'ān 4:1)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

O you who believe! Keep your duty to Allāh (ﷻ) and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh (ﷻ) and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). (Qur'ān 33: 70,71)

Indeed, the most truthful speech is Allāh's Book, and the best guidance is that of Muḥammad (ﷺ). The most evil of affairs are newly invented ones (in the Religion), for every newly invented practice is an innovation (*bid'ah*), every innovation is misguidance, and every misguidance is in the Fire.

Allāh (ﷻ) has guided me to write this brief discourse on, *The Calamity of the Prophet's Death, and its Effects on the Muslim Nation*. I ask Allāh (ﷻ) by His grace and favour to make many people benefit from this work and to make that benefit great.

It is strange indeed that many students of knowledge and callers to Allāh (ﷻ) are unaware of the great calamity that is the Prophet's death, especially considering that he (ﷺ) himself pointed that out to us when he (ﷺ) said,

إذا أُصيب أحدكم بمصيبةٍ، فليذْكر مصيبته بي، فإنها أعظم المصائب.

> "If one of you is afflicted with a calamity, then let him remember his calamity by me (i.e., by my death), for it is indeed the greatest of calamities."

The fact that we must be patient when disaster befalls us is not the only benefit we derive from this ḥadīth; rather, the ḥadīth is replete with many profound meanings, for it points out why man lives in darkness and at the same time shows him that safety and success lie in following the way of the Prophet (ﷺ).

The death of every great man has its effects on those who revere him. The effects of the Prophet's death are not limited to the Companions only, but extend to the entire Muslim Nation.

We must reflect on how the Prophet's death affected the individual and the Nation; perhaps, such a process of reflection might be the first step to changing our painful, present situation into one that is better and more dignified.

In this brief work, I have not dealt with all of the aspects of the Prophet's death – what occurred before and after, his sickness, or his last moments. I have instead chosen to limit the scope of this study to the effects of the Prophet's death on the Muslim Nation.

I ask Allāh (ﷻ) to accept this work of mine as well as the rest of my deeds; and I ask Him to benefit me and my brothers by this work.

The Death of the Messenger of Allāh (ﷺ) is the Greatest of Afflictions

Ibn 'Abbās (ﷺ) and Saabiṭ Al-Jumaḥee (ﷺ) both related that the Prophet (ﷺ) said,

إذا أُصيب أحدكم بمُصيبةٍ، فليذْكر مُصيبته بي، فإنها أعظم المصائب.

"If one of you is afflicted with a calamity, then let him remember his calamity by me (i.e., by my death); for indeed, it is the greatest of calamities."[1]

It becomes clear to us from this ḥadīth that the death of the Prophet (ﷺ) is the greatest disaster that has occurred or will occur to the Muslim Nation. The Messenger of Allāh (ﷺ) requests that when we remember our calamities or afflictions, we should remember his death and his parting as well, a reflective process through which our other disasters will become insignificant in comparison.

Whenever we lost any of our relatives or loved-ones, we are sure to have felt the pain of parting and the anxiety of the farewell. The question now is this: Have we had any such feelings or sentiments when we contemplate the death of the Prophet (ﷺ).

What would happen if a man were to lose his entire family; his heart would ache and bleed while his tears would pour forth

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[1] Related by Ibn Sa'd, al-Dārimī, and others; through other narrations that attest to it, it is authentic, as mentioned in *al-Ṣaḥīḥah* (106)

profusely. He marries after a period, and after many years pass, one of his sons dies. What is his sadness and pain if compared to the first calamity; is not the new affliction less painful in degree? And with that perspective – i.e., by remembering the death of the Prophet (ﷺ) – we should console ourselves whenever we are afflicted with a hardship.

The Messenger of Allāh (ﷺ) is addressing us, saying,

إنّ رسول الله (ﷺ) يخاطبنا فيقول: ((يا أيّها الناس! أيّما أحدٍ من الناس – أو من المؤمنين – أُصيب بمصيبة؛ فليتعزّ بمصيبته بي عن المصيبة التي تُصيبه بغيري؛ فإنّ أحداً من أُمّتي لن يُصاب بمصيبة بعدي أشدّ عليه من مصيبتي.))

> "O people, let any person – or any believer – who has been afflicted with a calamity remember his calamity by me and hence find solace in his calamity by any other person [or occurrence], for no one from my Nation will be afflicted by a calamity after me that is more severe upon him than my calamity."[2]

The Prophet's words, 'find solace' are indeed curative and healing words that are like medicine for the heart. What would happen if one were to lose his beloved parents in a car accident? Would not the effects of that calamity remain in his heart for the rest of his life? And what would happen if he lost his mother, wife, or son? Why is it that we feel nothing, yet we have been afflicted with the loss of the Prophet (ﷺ)? It is a calamity that outweighs all others when we contemplate the Prophet's statement:

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[2] Related by Ibn Mājah, and narrated by 'Ā'ishah (رضي الله عنها) in *Ṣaḥīḥ Sunan Ibn Mājah* (No. 1300).

لا يؤمن أحدكم حتى أكون أحبّ إليه من ولدِه ووالده والناس أجمعين.

> "One of you does not believe until I am more beloved to him than his child, his father, and all people."[3]

When we consider the ḥadith before this one, it is as if this ḥadith means: Not one of you believes until my death becomes a greater calamity for him than losing his son, his father, and all people.

By Allāh, where are these feelings and sentiments? Yet they are the feelings and sentiments of the true believer.

Have you lost your mother? And if so, when you were weeping immediately after her death, did you remember that she took you out of the darkness of her stomach to the light of the world, after which she cared for you and raised you? Through the message of the Messenger of Allāh (ﷺ), Allāh (ﷻ) has taken you out of the darkness of misguidance and has brought you into the light of guidance and *Tawḥīd* (Islāmic Monotheism), and because of that guidance – by the will of Allāh (ﷻ) – you are saved from eternity in the Hellfire. But does the same hold true for your mother's favours: are you saved from eternity in the Hellfire because of the milk she fed you or because of her kindness and care?

By Allāh, in a single day, had I lost 1000 mothers, each equal in kindness and love to my mother, it is not befitting for me to be more sad on account of their loss than the sadness required from me over the death of the Messenger of Allāh (ﷺ).

Have you lost your son? Do you not quickly burst into tears when you remember his help, dutifulness, and love? No matter what level these matters reach, they do not reach the level of what the Prophet (ﷺ) conferred upon us. What he left for us will – by

[3] Bukhārī (15); Muslim (44)

the help of Allāh (ﷻ) – make us enter Paradise, whose width is equal to the heavens and the earth, a place of eternity and eternal bliss.

We are given pleasure by the help of our children and by their love, yet the years pass and fade away; however, the bliss of Paradise knows no end. Does not the Messenger of Allāh (ﷺ) deserve from us that we should be sadder over his death than over the death of anyone else; that we should remember him more than we remember anyone else we have lost, in terms of children, parents, and other loved ones?

The Prophet (ﷺ) Contributed and Left Behind More Good than did any Relative or Loved One

No matter how much love, care, or generosity we have received from a loved one or a relative, it does not even bear to be compared to the wonderful love, compassion, and care of the Prophet (ﷺ), for he (ﷺ) has shown us the way to achieving happiness and all that is good, while he has warned us away from all paths of evil and loss, whether it be regarding this world or the next. Who from our relatives, friends, or loved ones has made a similar contribution? Keep this in mind, and it will help you to truly feel the tragedy of losing the Prophet (ﷺ). To further appreciate the significance of the Prophet's guidance and lasting legacy, consider these questions:

- What if you entered the Hellfire?
- What if you were deprived of Paradise?
- What if you are punished in the grave?
- Who provides benefit to you? And what will save you from all of the above?

The Sentiments of the Companions (ﷺ) When the Prophet (ﷺ) Died

The reaction of the Companions regarding the Prophet's death is another affair altogether:

فعن سالم بن عُبيد (ﷺ)، قال: ((أغمي على رسول الله (ﷺ) في مرضه، فأفاق، فقال: حضرت الصلاة؟ فقالوا: نعم، فقال: مرُوا بلالاً فليؤذّن، ومرُوا أبا بكر أن يصلّي للنّاس – أو قال: بالنّاس-.

Sālim ibn 'Ubaid (ﷺ) related, During his sickness, the Prophet (ﷺ) became unconscious; when he later recovered consciousness, he said, 'Has the prayer arrived?' They said, 'Yes.' Then he said, 'Order Bilāl to perform the call to prayer, and order Abū Bakr to pray with the people (i.e., to lead the people in prayer).'

قال: ثم أُغمي عليه، فأفاق، فقال: حضرت الصلاة؟ فقالوا: نعم، فقال: مُرُوا بلالاً فليؤذّن، ومرُوا أبا بكر فليصلّ بالنّاس، فقالت عائشة: إن أبي رجل أَسيف؛ إذا قام ذلك المقام؛ بكى، فلا يستطيع، فلو أمرتَ غيره.

Then again, he lost consciousness; when he was revived, he said, 'Has the prayer arrived?' They said, 'Yes.' He (ﷺ) said, 'Order Bilāl to make the call to prayer, and order Abū Bakr to pray with the people.' 'Ā'ishah (ﷺ) said, 'My father is indeed a man who is quick to become sad and to cry; if he stands

in that position, he cries, and he is not able. Would that you ordered someone else.'

قال: ثمّ أُغمي عليه فأفاق، فقال: مُروا بلالاً فليؤذّن، ومروا أبا بكر فليصلّ بالنّاس؛ فإنّكنّ صواحبُ - أو صواحبات - يوسُفَ.

He again lost consciousness, and when he revived this time, he said, 'Order Bilāl to make the call to prayer, and order Abū Bakr to pray with the people, for indeed, you women are the companions of Yūsuf.'[4]

قال: فأُمر بلالٌ فأذّن، وأمر أبو بكر فصلّى بالنّاس.

ثمّ إن رسول الله (ﷺ) وجد خفّةً، فقال: انظروا لــي من أتّكىء عليه، فجاءت بريرةَ ورجلٌ آخر، فاتّكأ عليهما، فلمّا رآه أبو بكر؛ ذهب لِيَنْكُصَ، فأومأ إِليه أن يثبت مكانه، حتى قضى أبو بكر صلاته.

So Bilāl (ﷺ) was ordered to make the call to prayer and he did so, and Abū Bakr (ﷺ) was ordered to lead the people in prayer, and he did so. Then the Prophet (ﷺ) found some energy, and he (ﷺ) said, 'Find someone for me upon whom I may lean.' Barīrah and another man came, and he (ﷺ) leaned upon them.[5] When Abū Bakr (ﷺ) saw him, he began to move back so that the Prophet (ﷺ) could take his place, but the Prophet (ﷺ) signalled to him that he should remain firm in his place until Abū Bakr (ﷺ) completed his prayer.

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[4] They are like the companions of Yūsuf in that they display outwardly that which is opposite to what is in their inside. 'Ā'ishah (ﷺ) said her statement so that people wouldn't be pessimistic about her father, an explanation that is related in Bukhārī and Muslim.

[5] Our Shaykh – may Allāh have mercy on him – said, 'He went out, leaning on 'Abbās (ﷺ) and another man, who was 'Alī ibn Abī Ṭālib (ﷺ). It is said that the two men were 'Abbās (ﷺ) and his son, Faḍl (ﷺ). It is understood from the different narrations that the Prophet (ﷺ) went out on numerous occasions in this manner.

ثمّ إنّ رسول الله (ﷺ) قُبض، فقال عمر: والله لا أسمع أحداً يذكر أنّ رسول الله (ﷺ) قبض؛ إلا ضربته بسيفي هذا)).

Then the Messenger of Allāh (ﷺ) died, yet 'Umar (رضي الله عنه) said, 'By Allāh, if anyone mentions that the Messenger of Allāh (ﷺ) has died, I will strike him with this sword of mine.'

قال: وكان الناس أُمّيّين، لم يكن فيهم نبيٌّ قبله، فأمسك الناس، فقالوا: يا سالمُ! انطلق إلى صاحب رسول الله (ﷺ)، فادْعهُ، فأتيتُ أبا بكر وهو في المسجد، فأتيته أبكي دهشاً، فلمّا رآني؛ قال لي: أقُبِض رسول الله (ﷺ)؟

قلتُ: إن عمر يقول: لا أسمعُ أحداً يذكرُ أن رسول الله (ﷺ) قبض؛ إلا ضربتُه بسيفي هذا!

The people were illiterate: never before Muḥammad (ﷺ) was there a Prophet among them. The people desisted [from any action] and said, 'O Sālim, go to the Messenger of Allāh's companion and call him.' So I went to Abū Bakr (رضي الله عنه) while he was in the Mosque. As I approached him, I was crying in bewilderment. When he saw me, he said, 'Did the Messenger of Allāh (ﷺ) die?' I said, 'Indeed, 'Umar (رضي الله عنه) says: If I hear anyone mention that the Messenger of Allāh (ﷺ) died, I will strike him with this sword of mine.'

فقال لي: انطلق. فانطلقتُ معه، فجاء والناس قد دخلوا على رسول الله (ﷺ)، فقال: يا أيها الناس! أفرجوا لي، فأفرجوا له، فجاء حتى أكبَّ عليه ومسّه، فقال: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ﴾

Abū Bakr (رضي الله عنه) then said to me, 'Proceed,' and so I proceeded with him until he reached the people, who had entered upon the Messenger of Allāh (ﷺ). He (رضي الله عنه) said, 'O people! Make way for me.' They made way for him until he bent down to the Prophet (ﷺ) and touched him; he then said:

Verily, you (O Muḥammad (ﷺ) will die and verily, they (too) will die. (Qur'ān 39:30)

ثمّ قالوا: يا صاحب رسول الله (ﷺ)! أقُبِضَ رسول الله (ﷺ)؟ قال: نعم، فعَلِموا أن قد صدق.

The people said, 'O companion of the Messenger of Allāh (ﷺ), has the Messenger of Allāh (ﷺ) died?' He answered, 'Yes.' And they knew that he had spoken the truth.

قالوا: يا صاحب رسول الله (ﷺ)! أيُصلّى على رسول الله (ﷺ)؟

قال: نعم، قالوا: وكيف؟ قال: يدخُلُ قومٌ، فيكبّرون ويصلُّون ويدعون: ثمّ يخرجون، ثمّ يدخل قومٌ، فيكبّرون ويصلُّون و يدعون، ثمّ يخرجون ...

They said, 'O companion of the Messenger of Allāh! Is the Messenger of Allāh (ﷺ) to be prayed upon?' He (ﷺ) said, 'Yes.' 'And how?' They asked. He replied, 'A group enters to magnify Allāh, pray to Him, and invoke him. Then they leave, after which another group enters, who magnify Allāh, pray to Him, and invoke Him, after which they leave...'

قالوا: يا صاحب رسول الله (ﷺ)! أيُدْفَنُ رسول الله (ﷺ)؟

قال: نعم، قالوا: أين؟ قال: في المكان الذي قَبَض الله فيه روحه؛ فإنَّ الله لم يقبضْ روحه إلا في مكان طيّب. فعلِموا أنْ قد صدَق.

ثمّ أمرهُم أن يغسّلَه بنو أبيه ...

The people asked, 'O companion of the Messenger of Allāh! Is the Messenger of Allāh (ﷺ) to be buried?' He said, 'Yes.' They said, 'Where?' He answered, 'In the same place that Allāh took his soul, for indeed, Allāh did not take his soul

> except in a good and pure place.' And they knew that he had spoken the truth. Then he ordered the offspring from the Prophet's father's side to wash him[6]...[7]

'Umar (ﷺ) said, "By Allāh, if I hear anyone mention that the Messenger of Allāh (ﷺ) has died, I will strike him with this sword of mine!"

Why would 'Umar (ﷺ) threaten others with his sword, if not because of his great love of the Messenger of Allāh (ﷺ). He loved the Messenger of Allāh (ﷺ) more than he loved his own self, his son, his wife, his wealth, and all of mankind. His reaction when he heard someone say, "The Messenger of Allāh (ﷺ) has died," is completely understandable.

As for the rest of the Companions, they refrained from speaking. Because there never was a Prophet among them before the Messenger of Allāh (ﷺ), they knew not what to do. But Abū Bakr (ﷺ), who went to the Prophet (ﷺ) and touched him, recited:

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ

> Verily, you (O Muḥammad (ﷺ) will die and verily, they (too) will die. (Qur'ān 39:30)

His recitation here points to his profound understanding of the Noble Qur'ān; he understood from this verse that death is inevitable – even for the Prophet (ﷺ). The rest of the companions

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[6] In *Al-Shamāil*, Our Shaykh – may Allāh have mercy on him – said, 'i.e., his male inheriting relatives. And so 'Alī (ﷺ) washed him. Al-Faḍl ibn 'Abbās (ﷺ), Usāmah (ﷺ), and Shaqrān (the freed slave of the Messenger of Allāh (ﷺ)) would pass the water on to 'Alī (ﷺ).'

[7] The entire narration is related by Al-Tirmidhī in *Al-Shamāil*; by Ibn Mājah in *Al-Ṣalāh* (The chapter on the Messenger of Allāh's prayer during his sickness); by Al-Ṭabarānī, in *Al-Kabīr*; part of it by al-Bukhārī, in his *Ṣaḥīḥ*; and part of it by Al-Nisā'ī. It is also related in *Mukhtaṣir Al-Shamā'il* (333).

were so shocked that they passed through a phase of denial, and no wonder, for the one they lost was the Messenger of Allāh (ﷺ).

How many times have we heard of people who fell unconscious upon hearing the news of their child's death; for some, the shock led to a stroke, causing them to die instantly; others lost their mind or suffered from some dangerous sickness.

"The people said, 'O companion of the Messenger of Allāh (ﷺ), has the Messenger of Allāh (ﷺ) died?' He answered, 'Yes.' And they knew that he had spoken the truth." It was at this point that the Companions calmed down, knowing that the Messenger of Allāh (ﷺ) had indeed died.

وعن أنس (رضي الله عنه)، قال: لمّا كان اليوم الذي دخل فيه رسول الله (ﷺ) المدينة؛ أضاء منها كلُّ شيء، فلمّا كان اليوم الذي مات فيه؛ أظلم منها كل شيءٍ، وما نفَضْنا عن النبيّ (ﷺ) الأيدي حتى أنكرْنا قلوبنا.

Anas (رضي الله عنه) related,

On the day that the Messenger of Allāh (ﷺ) entered Madinah, all things inside of it became illuminated. But on the day that he died, all things in it became darkened. And no sooner did we leave the Prophet (ﷺ) and bury him than we reproached our hearts (i.e., they did not find their hearts to be upon the same degree of purity as before the Prophet's death, when revelation was still being revealed to him, and when he was still teaching them).[8]

"On the day that the Messenger of Allāh (ﷺ) entered Madinah, all things inside of it became illuminated": Everything was gleaming because of the Messenger of Allāh's presence and arrival; happiness filled the hearts of the young and old, males and females. But on the day he (ﷺ) died, all things became darkened. The landscape and scenery around them changed: they found

[8] Ibn Mājah, in *Ṣaḥīḥ Ibn Mājah* (1322).

no taste in the delicious, no beauty in the beautiful. Their souls became constricted.

As soon as they parted from the Prophet (ﷺ) and finished burying him, they reproached their hearts, which became different from the hearts that they had known during his lifetime. So piercing and delicate were their emotions and feelings, they sensed a slight change that to others would probably have remained imperceptible.

The Crying of Umm Aiyman (ﷺ), and how She Moved Abū Bakr (ﷺ) and 'Umar (ﷺ) to Tears

((عن أنس (ﷺ) قال: ((قال أبو بكر - (ﷺ) - بعد وفاة رسول الله (ﷺ) - لعمر: انطلقْ بنا إلـــى أُمّ أيمن نزورها كما كان رسول الله (ﷺ) يزورها، فلما انتهينا إليها بكتْ، فقالا لها: ما يبكيكِ؟ ما عند الله خيرٌ لرسول الله (ﷺ)؟ فقالت: ما أبكي أن لا أكون أَعْلَمَ أنّ ما عند الله خيرٌ لرسول الله (ﷺ)، ولكن أبكي أنّ الوحي قد انقطع من السماء، فهيّجتهما على البكاء، فجعلا يبكيان معها))

Anas (ﷺ) said,

> After the Messenger of Allāh (ﷺ) died, Abū Bakr (ﷺ) said to 'Umar (ﷺ), "Come with us to Umm Aiyman[9]; we shall visit her as the Messenger of Allāh (ﷺ) used to visit her." When we reached her, she was crying, so they (Abū Bakr (ﷺ) and 'Umar (ﷺ)) said, "What makes you cry? Is not what Allāh has with Him better for the Messenger of Allāh (ﷺ)?" She said, "I do not cry being ignorant of the fact that that which is with Allāh is better for the Messenger of Allāh (ﷺ); rather, I cry because revelation has ceased to come down from the sky." She moved the two of them so much [with her words] that they began to cry with her.[10]

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[9] She was the Prophet's nurse, and during his childhood, his servant.

[10] Muslim (2454)

The Messenger of Allāh (ﷺ) was Peace (*Amanah*) for his Companions (ﷺ)

عن أبي موسى (ﷺ) ، عن النّبيّ (ﷺ)، قال: ((النُّجومُ أمَنةٌ للسماء، فإذا ذهبت النجومُ؛ أتى السماء ما توعدُ، وأنا أَمنةٌ لأصحابي، فإذا ذهبْتُ؛ أتى أصحابي ما يوعدون، وأصحابي أمنةٌ لأمّتي، فإذا ذهب أصحابي؛ أتى أمّتي ما يوعدون)).

Abū Mūsa (ﷺ) related that the Prophet (ﷺ) said,

> The stars are peace (*amanah*)[11] to the sky: when the stars leave (i.e., when the are scattered), what has been promised to the sky will come to it (i.e., it will split apart). I am peace (*amanah*) to my Companions: when I leave, what has been promised to my Companions will come to them (i.e., trials, wars, and discord). And my Companions are peace (*amanah*) for my Nation: when my Companions leave, what has been promised to my Nation will come to it (i.e., the appearance of innovations, the overcoming of desires, etc.).

What will happen when the stars are gone? The features of life will change: there will occur cataclysmic, violent, and awesome changes. In a different sense, the same can be said about the parting of the Prophet (ﷺ) from the Companions (ﷺ): their life and affairs changed; strife and discord occurred among them.

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[11] Peace, meaning that the stars are the reason for peace in the sky; as long as the stars remain, the sky will not split apart or break, nor will its inhabitants die.

And with the parting of the Companions (ﷺ) there occurred much strife in our Nation, which suddenly became afflicted with many trials and calamities. Innovation became Sunnah in the minds of people and vice versa; people began to see good as evil and evil as good. Ignorance spread and knowledge almost became extinct had it not been for the small number of Allāh's slaves, whom Allāh (ﷻ) favoured with his mercy.

People ceased to rule by what Allāh (ﷻ) revealed, and Islāmic rulings were used to promote desires, ambitions, and lusts. Muslims became divided into many groups.

And this reminds us of what is authentically related from Ibn Mas'ūd (ﷺ) – a narration that can correctly be ascribed to the Prophet (ﷺ):

((كيف أنتم إِذا لَبِستكُم فتنةٌ؛ يَهْرَم فيها الكبير، ويربو فيها الصغير، ويتّخذُها الناس سُنّةً؟، إِذا تُرك منها شيء قيل: تُركت السّنّةً؟، قالوا: ومتى ذاك؟ قال: ((إِذا ذهبت عُلماؤكم، وكثُرت قُراؤكم، وقَلّت فقهاؤُكم، وكثرت أُمراؤكم، وقلّت أُمناؤكم، والتُمِستِ الدُّنيا بعمل الآخرة، وتُفُقِّه لغير الدين)).

"How will you be when you will be enveloped by a trial, [through which] the old will reach senility and the young will grow. People will take it to be a Sunnah, and if any part of it is left, it will be said, 'has a Sunnah been left?" They asked, "And when is that?" He said, "When your scholars are gone; when your reciters will increase in number; when your *Fuqahā* will be few in number; when the number of rulers increases;when the trustwrothy ones will be few; when the world is sought through the actions of the Hereafter; and when knowledge of the Religion is sought, but not for the Religion."[12]

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[12] Related by al-Dārimī (1/64), with two chains, one of which is authentic, and the other of which is *ḥasan* (acceptable); by Ḥākim (4/514), and by →

If what was promised to our Nation arrived as soon as the Companions were gone, then imagine the effect of the Prophet's death!

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others, as has been related by our Shaykh, Al-Albānī (may Allāh have mercy on him) in *Qiyām Ramaḍān*.

Refuting those who Say that the Death of the Prophet (ﷺ) Was not a Calamity

Those who make this claim say, "This is Allāh's Noble Book and this is the pure Sunnah of the Messenger of Allāh (ﷺ), so what is there to fear regarding the death of the Messenger of Allāh (ﷺ)?"

The Prophet (ﷺ) answered them in the following ḥadīth.

عن زيد بن لبيد (رضي الله عنه) قال: ((ذكر النّبيّ (ﷺ) شيئاً، فقال: ذاك عند أوان ذهاب العلم.

قلت: يا رسول الله! وكيف يذهب العلم ونحنُ نقرأُ القرآن، ونُقْرِئه أبناءنا، ويُقرِئُهُ أبناؤنا أبناءهم إلى يوم القيامة؟!

قال: ثكلتك أُمُّك زيادُ! إنْ كُنتُ لأراك من أفقه رجلٍ بالمدينة، أَوَليس هذه اليهود والنّصارى يقرؤون التوراة والإنجيل؟ لا يعملون بشيءٍ مما فيهما!))

Zayd ibn Lubayd (رضي الله عنه) related,

> The Prophet (ﷺ) mentioned something and then said, "That is when knowledge departs." I said, 'O Messenger of Allāh! How will knowledge depart when we recite the Qur'ān, teach its recitation to our children – with each generation teaching their children until the Day of Resurrection?'

> He (ﷺ) said, "Ziyād, may your mother lose you! I had seen you as the one most possessed of understanding in Madīnah. Do not the Jews and Christians recite the Torah and the Bible? Yet they apply nothing that is in them!"[13]

Before us we have Allāh's Book and the Prophet's Sunnah, but where is the practical application of the two? And who conveys their messages to others? But before action and propagation, where is the authentic knowledge? Therefore, there is no place for a claim such as the one being discussed here, nor is it anywhere near the truth.

The entire Muslim Nation was pleased with Muḥammad (ﷺ) as their Messenger, Prophet, leader, ruler, and educator. Whom does the Muslim Nation agree upon today? Would that we truly understood how the world was during his time and how it has become now. Muslims enjoyed honour, superiority, and status, and here we find ourselves now – in the depths of darkness, hoping for mercy from the 'greater' nations of today, fearing lest they destroy and subjugate us.

In the newspapers, we read about what we are afflicted with – death, subjugation, tyranny, and plots that are weaved in order to destroy us. Among our own ranks, we are afflicted by partisanship and division, each group being satisfied and pleased with what it has. In the name of Islām – Islām, scholars, and callers to Islām are attacked; and in the name of the Prophet's family, people curse the Prophet's family. Few are the seekers of Paradise, many the seekers of the Hellfire.

People have fabricated lies upon the Messenger of Allāh (ﷺ), and it has become difficult for the masses to distinguish between the authentic and the weak; it has become easy for every man

[13] Related by Al-Tirmidhī, Aḥmad, Ibn Mājah in *Ṣaḥīḥ Ibn Mājah* (3272), and others.

of desire to fabricate *aḥādīth*. Innovations are revered as if they represent the foundations and pillars of Islām. The man of the Sunnah is considered to be an innovator, and the innovator is considered to be a man of the Sunnah!

There is a vast wilderness that separates us from the truth. If one gives a speech, saying, "The Messenger of Allāh (ﷺ) said," we would have to search out for its authenticity, not knowing, will we meet one whom Allāh (ﷻ) has blessed with the true and precise criteria with which he is able to distinguish the authentic from the weak.

And if the ḥadīth that is quoted ends up being authentic – unfortunately, it is very often weak – we must acquaint ourselves with the true meanings of the ḥadīth and the rulings that it imparts. We must plunge into the depths of the principles of *Fiqh*, perhaps that we may come onto the shores of safety with results – with a further necessity of plunging into the depths of the Arabic language, its rules, idioms, and nuances.

After all of that, even if we finally arrive at safety, we forget to apply that which we have learnt, and we sit idle, not conveying to others the message – except for those whom Allāh has shown mercy to, and few they are indeed.

Are not all of the above-mentioned calamities and difficulties from the results of the Prophet's death? Are they not also from the results of the death of his Companions (رضي الله عنهم)? Are they not also from the results of not applying Allāh's Book and His Messenger's Sunnah?

After the Death of the Prophet (ﷺ)

Eyes have shed their tears and hearts have quaked, but what does one do? The answer is to apply Allāh's Book and the Messenger of Allāh's Sunnah, for the Messenger of Allāh (ﷺ) has informed us that the Jews and Christians strayed because they did not apply the Torah and the Bible.

Therefore we must work, scrutinising texts, taking those narrations that are acceptable, and leaving those that are not. This affair is Religion and Law, so let us see whom it is we take our Religion from.[14] We must learn, but more to the point, learn from scholars.

Let us contemplate the advice of 'Umar ibn 'Abdul-'Azīz (May Allāh have mercy on him), as he was writing to Abū Bakr ibn Ḥazm,

((انظر ما كان من حديث رسول الله (ﷺ) فاكتبه؛ وإنّي خِفْتُ دروس العلم، وَذَهَاب العلماء؛ ولا تقبل إلا حديث النّبيّ (ﷺ).

ولْتُفشوا العلم، ولْتَجْلِسوا حتى يُعلَّم من لا يعْلَم؛ فإنّ العلم لا يهلِكُ حتى يكون سِرّاً)).

"Gather the ḥadīth of the Messenger of Allāh (ﷺ) and write it down, for I fear the disappearance of knowledge and the passing away of scholars. And accept only the ḥadīth of the Prophet (ﷺ). Spread knowledge and sit to teach until he

[14] This is a saying of Muḥammad ibn Sīrīn – may Allāh have mercy on him.

> is taught who does not know, for indeed, knowledge is not destroyed until it becomes a secret."[15]

In a sense, through gatherings of knowledge, we accompany the Prophet (ﷺ). An Arab poet said,

> The people of ḥadīth are the people of the Messenger of Allāh (ﷺ)
>
> If they do not accompany him in person, they accompany his breaths and utterances.

So let us accompany the Messenger of Allāh (ﷺ) in his prayer, in his fast, in his *Zakāt*, in his *Ḥajj*, in his behaviour, and in his *Jihād*. And let us accept only the ḥadīth of the Prophet (ﷺ).[16] His ḥadīth is a cure and a light; in it there is safety, success, and happiness.

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[15] Al-Bukhārī: The Book of Knowledge; Chapter: How Knowledge is Removed, *mu'allaq*, but with words that evince sureness. Al-Ḥāfiẓ related that Abū Nu'aym included it connected in *Akhbār Aṣbahān*.

[16] This does not suggest that one should not benefit from the sayings and interpretations and rulings of the scholars, for indeed, misguidance lies in forsaking their books and understanding, just as misguidance lies in blindly and intransigently following their sayings, or giving preference to them over the ḥadīth of the Prophet (ﷺ).

Contemplate his Final Advice

All excellent people with their passing leave behind important advice; has the Messenger of Allāh (ﷺ) left for us some final advice? Yes, he has left for us words that constitute a most comprehensive set of advices and admonitions.

عن عبدالرحمن بن عمرو السلمي، عن العرباض بن سارية (رضي الله عنه) وكان من البكّائين-، قال: ((صلّى رسول الله (ﷺ) الغداة، ثمّ أقبل علينا بوجهه، فوعظَنا موعظةً بليغةً، ذرفت منها الأعين، ووجلت منها القلوب، فقال رجل: يا رسول الله! كأنَّ هذه موعظةُ مودِّع؟! فقال اتقوا الله، وعليكم بالسمع والطاعة، وإنْ عبداً حبشياً، وإنّه من يعِش منكم بعدي؛ فسيرى اختلافاً كثيراً؛ فعليكم بسنتي وسنّة الخلفاء من بعدي الراشدين المهديين، عضُّوا عليها بالنّواجذ وإيّاكم ومحدثات الأُمور؛ فإنَّ كلّ بدعةٍ ضلالة)).

'Abdur-Rahmān ibn 'Amr Al-Salamī related that 'Irbāḍ ibn Sāriyah (رضي الله عنه) – who was known for his gentle nature and frequent crying – said,

> The Messenger of Allāh (ﷺ) prayed in the early morning and then faced us. He delivered to us an eloquent and profound sermon, one that caused eyes to shed tears and hearts to quake. A man said, 'O Messenger of Allāh! It is as if this is a farewell sermon!' He (ﷺ) said, 'Fear Allāh, and upon you is to listen and obey (i.e. to those in authority), even if he (i.e., the one in authority) is an Ethiopian slave. Whoever from you lives after me will see much conflict; then upon you is my Sunnah and the Sunnah of the rightly-guided Khalīfahs

> after me: bite on it (i.e. my Sunnah...) with your molars. And beware and stay away from innovated matters, for every innovation is misguidance.[17]

We must contemplate this sermon; we must live with it and have it live with us; and we must remember it in all of the affairs of our lives – in times of ease, pain, happiness, and tragedy; in times of peace and trial; in times of harmony and discord, for indeed, it is a sermon that contains in it the ingredients of happiness, the secrets of safety and success.

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[17] Related by Abū Dāwūd in *Ṣaḥīḥ Abī Dāwūd* (3851), by Al-Tirmidhī in *Ṣaḥīḥ Sunan Al-Tirmidhī* (2157), and by Ibn Mājah in *Ṣaḥīḥ Sunan Ibn Mājah* (40)